

The Ancient Wisdom

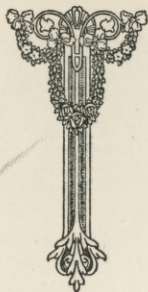
By Helena
Arnold

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The Ancient Wisdom



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By Helena Arnold

A MAHA KALPA. THE SEVEN "CREATIVE" DAYS OF BRAHMA

The Seven Incarnations of the Planetary Chain.

Former Chain One	Former Chain Two	Former Chain Three	Present Chain Four	Future Chain Five	Future Chain Six	Future Chain Seven
Cosmic Night	Cosmic Night	Cosmic Night	Cosmic Night	Cosmic Night	Cosmic Night	Universal Night

The Earth

The spaces indicate Planes of Nature.

THE ANCIENT WISDOM

By HELENA ARNOLD

Ancient Wisdom may be presented to the enquiring mind as a reasonable theory of the Universe. A theory based on certain fundamental principles expressed through natural Law. To those who have taken the trouble to qualify themselves for careful and thorough investigation through painstaking and comparative observation and experiment; this theory has become a well defined and definite science. It is with this theory or philosophy which has been offered to us as a help in untangling the great mystery of life, that we are now concerned. By those who have taken the trouble to study into, and compare the Great Religions of the world, it has been generally conceded that they hold in common many philosophical, and ethical Truths. While each Great Religion has been presented in a different way, to different Races, under varied world conditions: still the outer dress or garments, in which each has been presented, has not to thoughtful minds, obliterated, or wiped out the fact, that the vital and fundamental principles are the same, and thus pre-suppose a common origin. As far back as history reveals itself, there have been in the world, Men, Whose capacities, and powers—intellectually, morally and spiritually have shone out with unrivalled splendor far above those of Their contemporaries. So marked have been Their extraordinary endowments, that a record of Their lives, and some of the thoughts promulgated by Them have been preserved and handed down through the ages. To these Wise Ones, many names have been ascribed—such as Seers, Adepts, Priests, Masters, Phophets and Philosophers, and among these Wise Men we find the makers of not only what we are pleased to term sacred, but also profane history. For these Great Men, not only took upon Themselves the arduous task of teaching infantile Humanity, but also took upon Their own shoulders much of the responsibility of Their material well being and spiritual growth, and it matters little

whether These Teachers were known as Buddhist, Christians, or Zoroastrians, or by what so ever name, whether They trod the deserts of Egypt, the plains of Arabia, or the quiet shores of a Galilee, Their object and mission was the same. The upliftment of the Race, not any Race in particular, but the Human Race in general, and each took upon Himself a part of this vast responsibility—accepting and working under the limitations and conditions found in those peoples and localities which They chose for Their particular field of operation.

It is to These advanced Beings—the Elder Brothers of Humanity that we are indebted for our present theosophy. A philosophy and ethic so sound, so reasonable, so comprehensive, and logical in its fundamental tenants, that to understand is but to accept.

For many ages these great Truths were unwritten; being given out orally by the Master to a worthy disciple, and thus kept alive, and handed down to each succeeding generation. But now, as many have unfolded within them spiritual and mental capacity enabling them to eat of the "Tree of Wisdom," and as many eager hands are reaching out for its fruit, the supply must be, as it ever has been, equal and adequate to the demand. To ask, may be according to religion; to receive is according to Divine Law. It is this hidden Law operating through the demand for a better understanding of Truth, which is bringing this ancient philosophy, universally before the world to day. It has been said that—"necessity is the mother of invention." To this might be added—exigency is the Law of supply. Our age is not the only age in which man has held out his hands for Truth. But save in exceptional cases, the great masses were fairly content with whatever false and ignorant priests, and often well meaning, but misunderstanding theologians placed in their hands. Often has man mistaken the thistle of dogma and creed, for the true fruit of Wisdom. But there is nothing strange, or really very distressing in this when we comprehend the reason back of it. In order to receive one must have the capacity to receive.

In the past, Humanity as a whole, had not arrived at the place in Evolution where it could take into itself abstract Spiritual Truth. Through many ages the masses have been babes in spiritual understanding, with very little capacity developed

along these lines, and it was necessary to grow and unfold the latent powers within the soul before much could be received. It is as though university studies were offered to the children in the kindergarten. Young Humanity not only would not, but also could not accept. A pint cup can contain but a pint. Spiritually, the great masses were unable to contain but little. But while this was true in the main, we have no right to let this fact beget slothfulness; seeing that all Humanity would sometime arrive at the place where it would be possible and eager to receive. The Great Masters offered the "True Bread" to such as were able to accept, and patiently await the time when They can give to all, just as did the Master Jesus when upon Earth. Speaking in parables—beautiful stories through which He could illustrate the Truth which He was trying to impress upon the minds of His listeners; a story which all could grasp and understand; whose moral teaching would be helpful to all and understandable by all. But do you not remember how often the Master called His disciples apart and gave to them a more spiritual interpretation—an inner or esoteric meaning which only the more spiritually progressed had the power to grasp. How often He said, "they have eyes and they see not, ears and they hear not." We are also reminded of the parable of the "sower" where "much seed fell on sterile ground"—while all Humanity had not the same capacity for understanding—still many could have grasped much of Truth, had they not been afraid to break away from their traditional rules of thought. In later times the great majority stood in fear of being considered, and of considering themselves unorthodox. The word orthodox has been the great bugaboo of religious thought and has frightened many well meaning souls into accepting statements which they could not understand and, which discouraged both reason and investigation.

Many teachings, pure in the beginning, had become so warped and distorted by man made creeds and dogmas, that doubtless it would have been difficult for even the Great Master Himself to have recognized them. The true meaning of the word orthodox is synonymous with the word accepted. Then any orthodox belief is the accepted belief. Accepted by whom? In a world of evolving life, why should not the understanding and intuition of tomorrow be better and higher than that of yesterday? And should not the imperfect make room for the more perfect—trusting to future efforts to bring forth that

which is still more excellent? Was it not the Master Himself Who swept aside all set limitations by commanding perfectness, and telling Humanity to "ask, seek, knock?" If we had already found Truth in its purity, why go to this trouble? How useless to seek unless we hoped for something better, greater? Life—the great scheme of existence, is Evolution. Accepting this premise, we must concede that there is a more general understanding of Truth; higher evolved powers of spirituality among the masses on the Earth today, than even a few centuries ago. While through the ages there have been at times Great Souls who have stood out above average Humanity as mighty Planets of Light in the intellectual and spiritual firmament, still the world in general has progressed. Evolution has proceeded along every avenue, and has evolved greater and greater powers of spirituality and understanding. Man is more and more throwing off his yoke of orthodoxy, and as the scientist is seeking for Truth, we must evolve in our religion as we evolve in our science, our art and our policies of government. Who ever heard of an orthodox art? And would not the great men of science of this Twentieth Century hold up their hands in ridicule and horror, were any to advocate an orthodox science? Try to imagine a science which did not hope to progress one which a Heckel, a Darwin, an Agassiz had stamped as orthodox—a finished product in this world of progress. Man has been evolving on all sides of his nature. In science, art and literature he has gone fearlessly forth to explore and seek for new treasure. Why in religious thought should he ever remain in the house of his ancestors? The Religion of the future will not be the exoteric orthodox Christianity as promulgated in the past, with its almost innumerable sects and creeds. But the faith of the future will be based on scientific demonstrable Law, whose investigation will be open to all those who will take the trouble to qualify themselves to investigate. The Ancient Teachings of the Brotherhood of Masters, known as Esoteric Christianity shall unify all Religions, obliterate all sects, shall wipe out all national jealousies and class hatred.

Science and Religion, those two great factors in Human progress which in the past have waged such bitter warfare, shall meet and clasp hands. Science is trying to discover how God expresses His will through what we term natural Law, and how to conform to that Law. Religion is trying to fathom God's Law as expressed on the higher Planes. The Planes of Mind

and Spirit. Each is important to the other, each necessary. One is to the other as higher mathematics is to plain arithmetic. All Truth is one—all interdependent and nothing in God's Universe is too small, or too mean for serious thought, and earnest investigation.

There is not at present, time to go deeply into this philosophy. If this outline shall have answered some of the knotty problems of every day life and shall have awakened an interest to know more of these Ancient Teachings, it has accomplished its purpose. For sake of convenience, we will separate this subject into four parts, namely: Evolution, Reincarnation, Karma (or the Law of cause and effect) and the Brotherhood of Man. We will first consider Evolution.

The naturalist Agassiz correctly stated a Truth, when he said: "All things had their beginning in Spirit; Evolution having originally begun from above and proceeding downward." From God, the unmanifest, is projected forth into manifestation, all that is. Therefore, God is all. All Life is a manifestation of God. There are degrees of manifestation, as in the mineral, the vegetable, the animal and lastly in man. Those inquiring minds who seek to get at the very root of all questions for a more comprehensive understanding, have for ages been holding out their hands to Deity for a more complete revelation of that mighty Power before which we each stand in reverence and awe. Who has not asked himself again and again, "What is God?" The babe lisps it; almost as soon as he has power to think, and those white of head, and bent with age still ask. Their bodies go down into the grave and turn to dust. Still the question remains. What is God? Let us see if this philosophy can cast any light on this question. Back of all manifest Life is the Supreme Power, the Infinite Source, the Potentiality of all Life, and power of becoming, the Essence of Force. Coming forth from this One Life, a Logos, by voluntarily circumscribing and limiting the sphere of His activity, outlines the boundaries of His Universe. Within this circumscribed area, by imposing on Himself a limit; a Universe is brought forth into manifestation; evolves to a certain state of perfection and disappears. All life within this sphere partakes of the Life of the Logos. In Him and through Him, all things live. He lives in all. As has been written, "In Him we live and move and have our being." He is both the center and the circumference.

of all life, from the tiniest atom of matter, to the greatest Sun. All is of, and from Him. Nothing can exist, in which Deity is not eminent. In the Fourth Gospel, we find "In the beginning was the Word, (Logos) and the Word was with God and the Word was God." In nearly all ancient books on religious thought, we find the Logos spoken of as possessing three powers of expression, unfolding from unity to duality, from duality to trinity. The ancient Egyptians speak of the Trinity as Ra Osiris-Isis, as the second dual Logos and Horus. This is the Father, Son and Holy Ghost of the Hebrew Bible. In the teachings of Zoroaster, the second expression of the Logos, is spoken of as "The fundamental 'twins,' " of the Universe, Light, Darkness, Spirit, Matter, Good, Evil, Life, Form, Positive, Negative, Active, Receptive, Father, Mother. From the Second Logos manifesting as the two poles of nature, is the web of the Universe woven, Spirit expressing through matter. The root of matter is said to be a "veil" thrown over the one existence which the Logos assumes for the purpose of manifestation. It has been said that we can think of the First Logos—the fountain of all life, as the Father, the dual-natured Second Logos as the Son (God Man), and the Third Logos as the Holy Ghost, as the Universal Creative Mind, whose brooding over the waters of chaos brought forth the Worlds. From the One, the Three, from the Three, the Seven Spirits of God, spoken of in Rev. 4th chapter, 5th verse. Then we hear of the Arch-Angels, the Angels and all the mighty hosts of Heaven, following down in orderly sequence, until we have reached that expression of the One Life, which we find manifesting upon the Globe known as our Earth. Here we follow the One Life from the Human kingdom, down through the animal, into the vegetable, thence into the mineral kingdom. In order that the life in our Cosmic realm may have opportunity to evolve, Nature has divided time into Seven Great Day Periods of almost immeasurable length. According to Eastern terminology, these immense durations of time are called Manvantaras. Beginning with the first, and naming them successively as they manifest they are known as the Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan Periods. These Periods must not be confused with the Planets which bear their names. The Saturn, Sun and Moon Periods have already manifested. Cosmic Life on our Plane is now manifesting in the Fourth, or Earth Period. Each one of these Great Day Periods is divided just as

our little days upon the Earth into two parts, of about equal length. One, a time of active manifestation, when all life is actively evolving, and another time of apparent inactivity, when the Force is indrawn. It does not cease to live, but ceases to manifest. This is the Night-time of the great Cosmic Day. One might think of the physical body in sleep, when the processes of digestion, assimilation and recuperation are going forward; but when the exterior body is in a state of repose. Life, during each one of these Seven Great Day Periods, passes through Seven Globes, or conditions of life, or states of consciousness. These Seven Globes we will call a Planetary Chain, and in each Period around this Chain the Life-wave sweeps seven times. Beginning with Globe 1 it travels through 2-3-4-5-6-7 successively, until it has again arrived at Globe 1. Then there is a time of rest, when the Life-wave takes up again its place on Globe 1, and again sweeps around the Seven Planets. That is repeated until the seven revolutions have been made. But the important thing to remember is—that the Life-wave travels in a spiral, like the thread on a screw, and while it returns to the same Globes the life condition manifests ever in a more advanced and higher expression of consciousness. When the Life-wave in any great Day Period, has swept around the Planetary Chain seven times, the Globes have then fulfilled the purpose of the Divine Creator, and they begin to disintegrate, and after an immense duration of time are dissipated into meteoric dust. Disintegration comes first to Globe 1 when the Life-wave has for the seventh and last time passed through it—likewise the same condition obtains on Globes 2-3-4-5-6-7. Then there is Cosmic Night, and the first Day of Creation has passed. During the Night which succeeds, nature gathers up her forces for a new Day of manifestation. This stupendous task has been gone over, in regard to our own Evolution three complete times; and as stated we are now in the Fourth Great Day Period. We are also in the Fourth Revolution, where the Life-wave travels around the Planetary Chain. In the Present Great Day, or Earth Period; as this Life-wave has passed around three complete times, and as our Globe, the Earth, is mid-way or Globe 4 in the Chain, we have not only three revolutions, but also one-half of a revolution over the three to our credit. Thus we might safely infer that Evolution on our Cosmic Plane is about half finished. In truth it is a little more than half completed. During the Seven Great Day Periods of Evolution the Globes occupy four different degrees

of manifestation. This can be best explained by the help of the chart. After Evolution on the First or Saturn Period has been finished, and the Life-wave has passed on to the next or Sun Period, we see that the degree in the scale which contained Globe 2, in the First Period now contains Globe 1, in the Second, and this rule obtains until we come to the Fourth or Present Period, and then the Globes or Chain assume a degree at a time, their original places. All these degrees indicate Spirit matter at different degrees of density, or different states of consciousness. The Virgin Spirits or the Divine Sparks from the One great Life-flame through three and one-half Day Periods, have been evolving their present vehicles and consciousness. Through the remaining three and one-half Periods, they will be perfecting these vehicles and evolving a greater consciousness. We are told at the beginning, these Virgin Spirits manifested Divine consciousness, but not self consciousness—self consciousness is only evolved through the process of Evolution. Within these Virgin Spirits was implanted the latent potentiality of becoming all things. We might call these latent Powers, the seed of Divinity Itself, and like the ordinary seed it was necessary for this seed to be planted in the soil of material conditions before it could germinate and grow into a likeness of Its great Progenitor, the Divine Life. There is much of interest that has not been said in regard to this particular phase of Evolution. That is—the Day Periods and the revolutions of the Planetary Chain; but for brevity, we will hasten on down to the time of our own Fourth revolution in the Earth Period. We are told that during the life of a Globe, on it, Seven Root-Races evolve; also six other kingdoms which are non-human, while nature is ever singing her grand chorus of harmonious expression; still each revolution has its own peculiar key-note, or salient idea to work out. In the first revolution in our Earth Period, this note was the mineral kingdom; the second, the vegetable; the third, the animal, and our Present revolution, the Human kingdom. We are told that the mineral, vegetable, animal and human expressions of life pass around the whole circle of manifestation several times, each in its respective expression as mineral, vegetable, animal and Human. Evolution, at best is a slow process; Races of man are on all the Planets, each in turn, but at different degrees of perfectness. During the manifestation of the Life-wave on each Planet, Seven Great Root-Races are brought forth. That is—

each unit, or individual Life-principal after arriving on a Planet for the first time, must work through, or manifest in Seven Root-Races, before they pass on to the next Planet. These Root-Races are divided into Sub-Races and again sub-divided into Branch-Races. Even then the Unit spends but a small fraction of its time in material manifestation. We must bear in mind this great Truth, that there is no dead matter. That every atom of matter represents Life—Life at different degrees and conditions of Evolution—that not only man is evolving to a higher state of consciousness but also the rocks, the trees, the animals, the earth itself is a great body made up of innumerable lives. Nothing is at a stand-still. All is evolving into higher and better conditions. There is but one Life, expressing in myriad of ways.

Could we compare the jelly-like creatures, which made up the First Root-Race, or even the Second Root-Race with forms of somewhat better proportion and more decided consistency, with the Humanity of today. The vast difference between the two types would be startling indeed. The Third Root-Race is known as the Lemurian. These were at first ape-like creatures, but later evolved into an over-grown, clumsy Humanity. At the beginning of the Third Root-Race, this Humanity was only what might be termed a Human animal. But about the middle of its Evolution, a very lofty order of Beings known as the Sons of Mind, came to Earth as teachers of this infantile Humanity, and through Them animal Humanity received the Third Outpouring from the Logos, developing the power of Mind. Then man became truly man, or a thinking, reasoning creature. Before this he was only a Human-animal.

The continent of Lemuria, the abode of the Third Race was located about where the Indian Ocean is found today. Some of the relics of this Race will be found in the flat-headed aboriginals of Australia and also negroes and other savage Races, with curly hair. Each Root-Race is separate from its predecessor by a great cataclysm of either fire or water. The Earth is constantly changing. At times great continents are submerged, islands disappear from sight, other islands make their appearance. We now come to the Fourth Root-Race—the one immediately preceding our own, known as the Atlantian. The vast continent of Atlantis was located where the Atlantic Ocean is today. The people of this Fourth Race had their

periods of high civilization. We are told that even the Roman, the Greek or the ancient Egyptian civilization could not compare with that of the Fourth Race. They had discovered some of the Laws of nature, such as the disintegration and reintegration of matter; which few upon the Earth today comprehend. Many of them had attained to great power through the use of these Laws, but being selfish in their use, they brought down upon their own heads dire calamities, and much suffering.

The majority of Humanity on the Earth today, belong to the Seventh Sub-Race of the Fourth Root-Race. The Chinese and their branches: Mongolians, Malaysians, Tibetans, Javanese, all belong to the Fourth Race. The Fifth or Aryan race, the one to which we belong, first found a home in Central Asia. This Fifth Root-Race has been in existence for about a million years. We are at present in the Fifth Sub-Race of this Fifth Root-Race, the Teutonic-Anglo-Saxon. From the Sixth Sub-Race which is now being formed in the United States will be derived the "seed" of the coming Great Sixth Race. This Sixth Root-Race shall attain to intellectual and spiritual heights now inconceivable. Then Nations and Races shall cease to exist as separated and distinct peoples and classes. For the Golden Age will have arrived. The age of Fellowship and Brotherhood, when all shall know itself as One, and Divinity as One in all. This hurried outline of Evolution has been given, in order that it may somewhat broaden our conception of Life, and lift us above the narrow confines of our everyday cares and help us to grasp, if even in an imperfect way the aims and responsibilities of existence. As we go on, we shall see a salient and vital Truth. That all Life is inter-dependent acting upon all, and in turn being re-acted upon by all. That all life is One, and man by trying to separate himself from all, will not only injure himself, but so far as lies within his power, block the very wheels of Evolution Itself.

By Reincarnation is meant the re-expression of the same Life-principle in a new form. Without Reincarnation Evolution would be impossible, for there would be no continuity of life. As the Law exists, each succeeding form garners—not within the form, but within the Life-principle within the form—the sum and substance of all experiences, and hands them on to enlighten and direct each ensuing expression of itself. This Law obtains upon all Planes and under all conditions in nature.

From the great cycles of manifestation, such as the Cosmic Day Periods, in which the Globes reincarnate again and again, down to the tiniest atom of life. This Law as the great wheel of existence has revolved through eons of time, and must go on until all is brought up into a state of perfectness. "None but hasty thinkers," wrote Prof. Huxley, will reject it on the ground of inherent absurdity; like the doctrine of Evolution itself, that of Transmigration has its root in the world of reality, and it may claim such support as the great argument from analogy, is capable of support," (Evolution and Ethics, P. 61).

Were there no continuity of Life, Evolution would be purely an evolution of form, and any perfection to which the unit might attain, would be the perfection of the species, and permanent only so far as it could be transmitted to another form. Rejecting this and going back to our first argument, that life is persistent and enduring, that the form is merely an instrument of use, employed by the Life Principle within, and consequently cast aside when it has fulfilled its purpose. Granting this—Evolution depends solely on Reincarnation. [The great secret of possible Evolution through successive Reincarnation is hidden in the Law of vibration. All that comes to the consciousness comes through this Law. Physicists are one in admitting that man could never cognize light, sound, heat, color, form, save through the medium of this vibratory Law. It has been said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Within the form of man, dwells the monad—or the true Spiritual Self—which is a very part of Deity. We have likened this monad to a seed, in which is the potentiality of becoming all things. But in order that this state of latency pass into a state of activity, it is necessary for the Life within, through the form, to receive impacts from without. These impacts, causing vibrations from without, arouse an answering vibration from within the Life Principle itself. Hundreds of bodies, and an immense Period of time is necessary to awaken these latent powers into an active force. Thus man's consciousness unfolds a little at a time, until it has attained undreamt of heights. We see that the exterior form is ever being renewed and changed, the interior Life ever remains one. Every time man comes into material existence, he receives a new instrument (physical body) through which he must function. Reincarnation explains as nothing else can, the un-

evenness of life. If life consists—(as many think it does)—of but one Incarnation, why in all justice, should one be given more than another of physical, mental or spiritual good? Why should the Divine Father show so much partiality, giving to one child much, withholding almost every blessing from another? Why is it that one has a miserable physical being, while another is strong and well? Why is it that there are Newtons, Platos and Edisons, while some have a little more than animal mind? Eleven year old William Sidis can grasp the fourth dimension; while eleven year old William Jones, can scarcely grasp the multiplication table. There are two brothers—one is a genius, the other has a weak mind. There are two sisters—one is beautiful in character and body, the other is unlovely in both. Why this unevenness, this seeming injustice? Looking at life from a one birth standpoint; life is chaos, and can not be reasonably, or sensibly explained. Accepting the Law of Reincarnation, together with the Law of Karma, or the Law of cause and effect, and man has a rock on which to stand, while he works out his life problem. The individual is ever the same; the personality necessarily changes with every re-birth. To illustrate,—an actor during his life plays many parts. One day he plays the part of a beggar; the next day he plays the part of a rich man; the next time he comes upon the stage he plays the part of a king. This man has changed his personality many times. He has worn many garments (physical bodies). He has had different kinds of experience, and through varied experience he is acquiring wisdom. Had he always played one part, how limited would have been his experience. But it matters not how many parts he has impersonated, the real Spiritual man has always been one and the same. When this same man realizes, that from the highest Plane in nature; even to the very lowest, he is under the dominion of the great Law of Karma, or the Law of cause and effect, he will also realize that as he has sown in the past, he is reaping today; and as he sows today he will reap tomorrow. "Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap."

This is Spiritual Law. It is not necessary, even if one be an occultist, and has the power to do so, to go back into past lives, and hunt up the records of a man's past Incarnations, in order to determine what he was about. For you have the product of those past Incarnations before you in the expression

of the man himself. Here is the sum-total of all his past efforts. Read for yourself. This truth of Karma explains what nothing else can explain, the so called "prodigy", the boy and girl wonder, those souls which come into Incarnation already great. Is it a freak of nature if one child composes wonderful music when he is little more than a babe, and another astonishes Harvard mathematicians at eleven years? We may safely accept this as a Truth—that whenever nature becomes "freakish," it is because we do not understand. Nature is Divine Law expressed, and Law does not cut any antics. Nothing exists outside of Law. Accidents and miracles alike are impossible. We live in a world of effects. Had we all the power to look back into other lives and see the causes which generated these effects, life would not be quite so mysterious. We see the rock roll down the mountain side; but we do not see the force which started it and which brings it down, working in and through Evolution, keeping the eternal balance. There exists what one might term the great scales of justice. The Karmic Law, or the Law of cause and effect. Things do not, as some people suppose, "just happen". Every cause has an effect; so is it not reasonable to suppose that every effect must necessarily have had a cause back of it; and accept it as sound logic even if we can not trace it to its source. When a man gives all his time and thoughts to material things, his spiritual nature becomes dwarfed. If a man desires to know music, he does not give all his time to the study of science. According to Law, if a man sows cruelty, he reaps cruelty; if he sows kindness he reaps kindness. Man can not hide from the Law. "Though I make my bed in hell, behold! Thou art there!" These words refer to the Great Law. This explains why lives are so uneven; the fault is not in God, or in the Law, but in man. God made a perfect Law; man operates through it. Let man look to himself as the author and dispenser of his own well being, or misery. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." We sow—we reap—we eat of the grain; if it be bitter to the taste, perchance we shall learn to sow better seed next time. Man is the pilot of his own soul; his destiny is in his own hands. He is as he has fashioned himself. His joys, his blessings, are the good seeds of past lives, which he is now harvesting in this life. His sorrows and misfortunes are the tares sown by his own hand. Another soul has no power to

sow, or to gather his harvest. Each sows and gathers for himself. Were this not true, the word justice would be a travesty and life itself a mockery. Evil would reap the benefits of virtue; and a noble effort go unrewarded. As surely as there is a God, there must be justice. One can not conceive the idea of an unjust God. Neither can we conceive a Divine Law whose foundation does not rest on the immutable rock of justice. Therefore man must accept the Truth, that with the Law there is no favoritism. It never changes Its mode of operation; and that It gives each man the best possible; but It cannot give him a harvest of wheat where he has sown tares. Man builds his bodies. He makes the conditions of his Earth life. He creates his Heaven; and he had the power to make—if he so chooses—his own hell. Within each soul is the seed of Divinity; man alone limits himself. All things are possible.

